

175 the Recôncavo, for they took with them a newly acquired knowledge of
648 sugar cane cultivation.

175 The eighteenth century opened with a series of disasters for
167 the region. When word of gold discoveries in Minas Gerais (1704)
567 reached Bahia, an exodus began.²⁵ Slaves were sold at exorbitant
prices, and often masters and slaves together went off to the mines.
The colonial authorities took drastic steps to halt the flight, but
[1731] to no avail. The first quarter of the century ended with floods in
the Recôncavo and the discovery of diamonds in the interior. There
was a second exodus.²⁶

175 In the meantime there were momentous developments in the
171 West Indies. Sugar cane cultivation spread rapidly in the Antilles
249 as the Netherlands and other northwestern European states which
had been lucrative markets for Brazilian sugar began their own
production in their respective West Indian colonies. In addition
to the protected markets which the mother countries afforded, these
new centers enjoyed sound economic and geographical advantages. As
newcomers to the field of sugar production, the Antilles were free
of both the antiquated equipment and the backward techniques which
burdened Brazil, and they were closer to the major European markets.²⁷

175 The Recôncavo was unable to counter these West Indian develop-
178 ments. In a century and a half of commercial development there had
185 been few improvements in agricultural or industrial methods. There
249 was no conservation of the soil. Only one variety of cane was known,
and there was no attempt to develop improved strains. The mills
continued to burn expensive wood rather than to use bagasse. Antique,
low-yielding crushing mills continued to be used for extraction.²⁸

175 At the end of the eighteenth century, however, developments
249 abroad restored to the Recôncavo and to Brazil many of the advantages
178 which it had formerly held in the international market. This
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APPENDIX C

Sources of Population Increase

161 In the demographic analysis increase in population generally has been discussed without regard to its source. There are two possible sources: (1) immigration; or (2) growth of local population through the excess of births over deaths.

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• 167 Although exact data for immigration into the Recôncavo is lacking, it is probably realistic to disregard sources outside the state of Bahia. The 1950 census gives 114,055 as the number of people in Bahia who were born in other Brazilian states, but shows 430,217 natives of Bahia who were resident in other states. In general, the state of Bahia is the source, not the destination, of a current of migration. The principal origin of this current apparently is the back country of the state, not the Recôncavo. Immigration from other countries is negligible.

It may be inferred that the Recôncavo had a net gain as a result of intra-state migration between 1940 and 1950. The extent to which this gain was permanent is not clear.

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165 The birth rate of Bahia has been estimated at 42 or 43 per thousand, while the death rate of Salvador has been estimated at about 161 27 per thousand.¹ This suggests that the rate of population increase must be relatively high. On the basis of a population increase of 15 per thousand, the 1940 Recôncavo population of 924,032 would have been 1,060,372 by 1950.

¹Características Demográficas do Estado da Bahia, pp. 285, 295. Since death records are not available in many parts of the interior, death rates ordinarily are available for the capital cities only.

VILA RECÔNCAVO

175 as with pride and love for having made it appear from untamed wilds."¹ After his death the land passed to his son, who died shortly after and left the property to his sister, the Countess of Linhares and wife of Fernando Noronha. Noronha died not too long after, and his wife remarried, again becoming a widow and also losing her own children. At her death in 1618, what had not already been sold of the land was bequeathed to various religious organizations.²

It was reported in 1587 that there were fourteen plantations in the area that later became the county of Vila Recôncavo.³ In 1591 the Franciscans went through the Recôncavo, looking for a place to build a convent. They established a "small hospice" in 1618 on what is now plantation "N" (see map of community). This hospice lasted only two years, for in 1620 the friars returned to Salvador.⁴ In 1624 the Franciscans returned to the town, selected a spot of high ground on the shoreline overlooking the Bay of All Saints, and started to construct a chapel and convent. At this time Gaspar dos Reis Pinto was in possession of plantation "N," which included the area chosen by the Franciscans for their construction. In 1633 Gaspar gave 143 square *braças* (1 *braça* = 6 ft.) to the religious order.⁵ With the founding of the convent, the town of Vila Recôncavo received a major impulse, becoming a nucleus for further development.

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The seventeenth century saw a period of great expansion in the Recôncavo--the erection of many plantations and the increase of population, mainly due to the importation of great numbers of African slaves. During this period the first two formal administrative divisions of the Recôncavo were organized. In Vila Recôncavo, a military district created in 1668 was the first formal unit. Troubles with the Dutch in the early part of the century and continuing invasions and sackings by pirates led to the necessity of fortifying appropriate places in the Recôncavo, such as the mouths of rivers emp-

1. J. Wanderley de Araujo Pinho, Testamento de Mem de Sá (Rio de Janeiro, 1941), p. 33.

2. Ibid., p. 19.

3. Gabriel Soares de Sousa, Noticias do Brasil (São Paulo, n. d.), I, Book I, 282.

4. de Araujo Pinho, Testamento de Mem de Sá, p. 54.

5. Ibid.

6. Class and Race

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IT WAS the colonial sugar-cane plantation system which gave the Recôncavo many of its characteristic traditions, and which formed patterns of class and race or color relations which have persisted in the region in a modified form. More than three million Negroes were imported from Africa during the seventeenth, eighteenth, and nineteenth centuries, and a large proportion of them were brought to northeastern Brazil. The Portuguese plantation owners became rich and formed a regional aristocracy which led a luxurious and ostentatious way of life. The slaves and their masters formed two distinct social groups. As the colony developed, intermediate groups came into existence. As early as 1549 there existed a small independent group of people, composed of Europeans and mestiços, for many Europeans who came to the colony did not receive land grants. They were merchants, soldiers, or priests in the colony, gente pequena (small people), free but without the social and political influence of the landowners. The mestiços date back to the times when Portuguese ships first began to touch the coast of Brazil, even before colonization began. A notable example is Caramurú, a Portuguese sailor who was stranded on the shore of what is now Bahia and who had a large mestiço family by the time the city of Salvador was founded in 1549.¹

The early period of colonization is crucial to an understanding of the Brazilian class complex of today, since ap-

1. See Thales de Azevedo, Povoamento da cidade do Salvador, (Bahia, 1949), pp. 57 ff.

The most valuable property of a colonial *engenho*, however, was the slaves. Comparatively few Portuguese came to the Recôncavo, and even those among them who had been labourers in Portugal did not come to Brazil to do manual work. African slaves had already been used on sugar plantations in the Madeira Islands, and a slave system was imported into Brazil along with sugar cane. Although it was expressly prohibited by the Portuguese Government,[4] the early settlers in Bahia enslaved the Indians who did not flee or who were not killed in the early fighting with the colonists. Governor Mem de Sá's Testament lists 95 Indian men slaves, 84 Indian women slaves and only 20 African slaves.[5] From the start, however, Indians were considered inferior to Africans as slaves; they seemed unable to adapt themselves to continuous labour in the fields and mills. Yet in many cases they were kept as fishermen, hunters and boatmen for the *engenho*, being in these activities superior to the newly-arrived Negroes. By 1700, the Negro slaves greatly outnumbered the Europeans in the region, and there were but few Indian slaves. Slave was almost synonymous with Negro.

An inventory of an *engenho* of about 650 acres, made in 1866 shortly before the end of slavery, gives a total value of 200 contos¹ for the *engenho*. The land, houses, slaves and livestock were valued at 125 contos; the value of the slaves alone was placed at 65 contos. The inventory divides the slaves into two categories: house slaves (*escravos de casa*) and work slaves (*escravos de lavoura*). There were 18 house slaves and 103 work slaves. Among the house slaves were 1 barber-tailor-painter, 6 servants, 1 cook, 2 seamstresses and 1 apprentice seamstress, 2 sweet-makers, 2 laundresses, and 3 children without specific 'profession', as their occupation was called. Of the work slaves, 59 were listed as field workers (26 men and 33 women of all ages above the age of 12), 18 as small children, and 26 as specialists—including 4 ox-cart drivers, 5 sailors, 2 ironmiths, 3 bricklayers, 1 field manager, 1 ship captain, 1 gardener, 1 barrel-maker, 1 specialist in the boiling of sugar, and 1 nurse. The prices of the slaves ran from 'without value' or as low as 20 milreis to as high as 1 conto 400 milreis, depending upon the age, physical condition and degree of skill of the slave.² The slaves were always listed in such inventories as foreign- or native-born and generally, if it were known, the place or tribe of origin was given. Many are listed simply as *Africano*. For those born in Brazil, the terms used are *Pardo*, *Cabra* or *Crioulo*; the diminutive form of these terms is used for all

¹ The conto is a unit of Brazilian currency, composed of 1,000 milreis. The milreis, or *escudo* as it is also called today, is the standard unit of currency. In 1901 the milreis was officially valued at 5.27 cents in U.S. currency, making the conto worth \$52.70. However, it must be kept in mind that in 1866 the value of the milreis was considerably higher.

² In 1835 this same *engenho* had 68 house slaves and 133 work slaves. The highest valued slave was 900 milreis.

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[City of Salvador]

NEGROES IN BRAZIL

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563 races, and the ensuing termination is perhaps most clearly discernible.

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[132] Bahia lies in the tropics of the Southern Hemisphere, approximately thirteen degrees south of the Equator, her naturally warm and humid climate almost constantly tempered by the refreshing Southeast Trades. Located seven hundred miles above Rio de Janeiro, the Brazilian capital, and four hundred miles below the old sugar center of Pernambuco, Bahia marks approximately the mid-point of Brazil's four thousand miles of coast line which stretches from temperate Uruguay to the torrid Guianas. Some twenty-five hundred miles to the northeast lie the Gold and Slave coasts of Africa, once the home of the parents or grandparents of many present-day Bahians; directly to the east is Angola, another important source of the city's population.

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[504] In 1949 Bahia will celebrate her four hundredth anniversary. As cities go in the New World, she is an old city; in fact, one of the very oldest. Permanently founded fifty-eight years before Jamestown and thirty-five years earlier than St. Augustine, this outpost of Portuguese civilization was one of the world's richest ports long before New York had outgrown her swaddling clothes.

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* 563 Here, shortly after 1500, set in the Portuguese transplantation, at first composed of adventurers, shipwrecked and deserting sailors; *degradados* banished from Portugal for criminal, political, or religious offenses; ambitious young men chosen for physical fitness and freedom from marital ties to serve in the colonial garrison; impoverished nobles seeking to recuperate fortunes squandered at the Portuguese court; a few officials, Jesuits, and secular clergy; Jews expelled by the Inquisition (who incidentally were to furnish a considerable portion of the much-needed capital for the

[TEXT CONTINUED ON PAGE 6]

[City of Salvador]

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NEGROES IN BRAZIL

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*563 colony's development); gypsies destined to play a role in the subsequent slave trade and to bequeath their name permanently to the section of the city in which they settled; prostitutes and orphan girls sent over in limited numbers as wives by the Crown; and a few hardy peasant colonists, with their families, from Portugal, the Cape Verde Islands, and the Azores.

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648 This incoming wave of European population met the indigenous Indians and eventually absorbed or expelled them from the coast. In and about Bahia they were the Tupinambás and the Tupiniquins, part of the earlier Tupi expansion from the south, and of very primitive culture. The wifeless soldiers and colonists took Indian or half-breed women, first for concubines and later for legally married wives, and soon a numerous mixed-blood population sprang up which was gradually absorbed into the dominant white. Indian males were annihilated in battle, died from the rigors of slavery, or were driven, together with their women and children, far back into the interior. When they put up too stubborn resistance, whole villages were deliberately exterminated, one of the most effective means being the planting of smallpox germs from the clothing of a recent victim of the disease. The Indians, previously strangers to this European malady, rapidly succumbed.

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567 As early as the middle of the sixteenth century there began at Bahia extensive and prolonged Negro importation from Africa, and Bahia's Bay of All Saints subsequently served for generations as the principal port of entry into Brazil for this black commerce from the African coast. This involuntary population movement to Brazil eventually became what is, probably, the greatest intercontinental displacement of Negro peoples which ever occurred.

[City of Salvador]

THE SEAPORT OF BAHIA

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in response to the needs of colonial life still persist and direct life pretty much in the old familiar channels. Bahia has long been a relatively isolated city; and isolation has intensified personal intimacies and, by so doing, has promoted the growth of peculiarly local customs in response to peculiarly local conditions.

The character of Bahia's population, as might be expected, is also relatively stable. Virtually no immigration has come in from foreign lands in recent years, and little from other parts of Brazil. What population movement there is into the city comes largely from the interior of the state or from contiguous areas like Alagoas and Sergipe. Similarly there is little emigration.

Bahia is thus a "culturally passive" area⁹ with a stability and an order reminiscent of Europe in the Middle Ages. In fact, Bahia is, in some respects at least, a medieval town. Every eminence of the city is dominated by a church or a cathedral. Until very recently there were no modern office buildings or industrial edifices to overshadow or to crowd out these symbols of a sacred order, and such as have in the past few years been erected only accentuate the dominance of the ecclesiastical structures. Over the habits of the female portion of the population in particular,¹⁰ and to a con-

⁹ Dr. Robert E. Park has used this phrase to describe an area "in which life continues, on the whole, to revolve in the same unbroken and traditional routine," where "population, natural resources, and the standard of living have achieved some sort of equilibrium and where custom and tradition provide for most of the exigencies of life." In such an area, "changes still take place, to be sure, but take place silently, continuously, and at an almost imperceptible pace" (see Robert E. Park, "Race Relations and Certain Frontiers," in *Race and Culture Contacts*, ed. E. B. Reuter [New York, 1934], p. 57).

¹⁰ The ecclesiastical authorities have rigorously censured women's bathing suits which do not have sleeves to the elbow and knee-length skirts. Rarely is a woman other than a foreign resident or an occasional individ-

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4: Pierson Z-4, 5 (1935-1937) 1967

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BRAZIL SLI

CHAPTER IV

RACE MIXTURE AND THE CRUMBLING OF THE COLOR LINE

DURING at least the first century of colonization relatively few European women emigrated to Brazil.¹ Incoming Portuguese were predominantly males whose adventurous natures had led them to sever more or less completely family ties in the homeland. The soldiers of Thomé de Souza's first permanent garrison, who constituted no inconsiderable portion of Bahia's early population, had been specially chosen, we are told, because they were unincumbered by family ties. The few women, principally prostitutes or girls from orphanages, sent out from Lisbon by the Crown at the insistent request of Padre Nobrega² were insufficient to provide the necessary mothers of a new generation.³ So great at one time was the demand for European women that the king of Portugal issued a decree denying girls permission to go from Brazil to Portugal to be trained as nuns unless they themselves on their own volition expressed an unalterable desire to remain unmarried.

¹ Gilberto Freyre, *Casa grande e senzala* (3d ed.; Rio, 1936), p. 60.

² Francisco A. de Varnhagen, Visconde de Porto Seguro, *História geral do Brasil* (3d complete ed., 4 vols.; São Paulo, n.d.), I, 308.

³ As late as 1731 Captain-General D. Lourenço de Almeida wrote from Minas Geraes: "Em todas estas minas não ha mulheres que hajam de casar, e quando ha alguma (que são raras) são tantos casamentos que lhe saem que se ve o pai da noiva em grande embaraço a escolha que ha de fazer do genro" (*Revista do Arquivo Publico Mineiro de 1933*, I, 330, cited by Pedro Calmon, *História social do Brasil* [3 vols.; São Paulo, 1937-39], I, 95).

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RACE MIXTURE AND THE COLOR LINE 113

age.⁹ Such migration to Brazil as did occur so seriously affected Portugal that in 1720 King Dom João V issued a royal proclamation prohibiting further emigration.¹⁰

An indication of this population scarcity is the fact that seventeenth-century Portuguese law recognized "common-law" marriage (*casamento Conhoçudos*) as legally binding. There grew up throughout Portugal "a great tolerance for every kind of union from which there might result an increase in population." Even the church came to recognize *de juras* marriage, if consummated by sexual intercourse.¹¹

A scarcity of European women in the East led Francisco d'Almeida not only to accept the fact that a considerable degree of intermixture was already taking place in the Indies but also deliberately to foster as a matter of administrative policy Portuguese unions with native women. "In every Portuguese settlement the married men rapidly became a class to themselves with special privileges; all petty offices were reserved for them, and in Goa all the lands belonging to the King—a very large part of the area—were divided among them."¹² This policy of encouraging unions with na-

⁹ H. Morse Stephens (*Portugal* [New York, 1903], p. 189) says that the population of Lisbon trebled in eighty years.

¹⁰ The decree stated as its purpose the prohibition "of yearly migrations from this country to the *capitanias* of Brazil of so many people . . . chiefly from the province of Minho, which from once being the most populous now finds itself without a sufficient number of people to cultivate the soil or to perform necessary services" (J. de A. Corvo, *Estudos sobre as provincias ultramarinas* [4 vols.; London, 1883-87], I, 15, quoted in Keller, *op. cit.*, p. 153 n.).

¹¹ Freyre, *op. cit.*, p. 179. *De juras* marriage was a simple ceremony "in which the mutual consent of both parties was affirmed on oath before a representative of the church without, however, the sacrament being given." See Alexandre Herculano, *Casamento civil* (Lisboa, 1907), pp. 30 ff.

¹² R. S. Whiteway, *The Rise of Portuguese Power in India, 1497-1550* (Westminster, 1899), p. 177; cf. Danvers, *op. cit.*, p. 217.

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OS AFRICANOS

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Coast products much prized by Africans and their descendants in Brazil.¹ An elderly Bahian Negro recently brought out from among his treasured possessions a faded photograph of blacks aboard a ship on their way to Africa and pointed out an *atabaque*, or sacred drum, and a woman in *saia grande*.² He recalls having been many times with his father at the docks in Bahia when vessels came in from Africa and sailors brought news of Lagos.

Trade with the West Coast, however, gradually decreased until, by 1905, it had almost entirely disappeared. Today, only a few important articles employed in the fetish ritual, such as cowries, *obis* and *orobds* (sacred fruits), *pimenta* (pepper) *da costa*, *palha* (straw) *da costa*, *sabão* (soap) *da costa*, and strips of *pano* (cloth) *da costa*, are occasionally imported from Africa.

Numerous Africans, their interest in Brazil stirred by Brazilian Negroes returning to the West Coast, are said to have emigrated to Bahia as recently as thirty years ago. Considerable areas in and about the city—for example, Caminho do São Gonçalo, Caminho do Cruz, and a portion of the Terreiro—were once owned, it is said, by *Africanos*.

Today, native-born Africans as a population element are

¹ Pedro Calmon, *História social do Brasil* (3 vols.; São Paulo, 1937-39), I, 182. It is also reported that on at least two occasions representatives of African chiefs arrived in Bahia from Ajudá, with which port Bahian officials were maintaining direct commercial relations. One arrived during the administration of the Vice-rei Conde de Athouguia; two others "and an interpreter," on May 26, 1795. See João Varella, *Da Bahia que eu vi* (Bahia, 1935), pp. 153-57; J. B. de Sá e Oliveira, "Dois embaixadores africanos mandados a Bahia pelo Rei do Dahomê," *Revista do Instituto Histórico e Geográfico Brasileiro*, LVI, Part I (1895), 413.

² The large skirt still worn *boufani* by many Bahian black women. The date was approximately 1895.

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OS AFRICANOS

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festive occasions *sandalias*, or leather "mules," are regularly preferred to *chinelas*, and one often sees the common footwear of the lower class, the *tamancos*, simple sandals with wooden soles and leather toe straps; or, occasionally, cloth slippers. Some women go barefoot.

The *torso*, commonly said to be of Arabic origin, was probably brought to Brazil by the Haussás and other Negro followers of Mohammed who were imported from the areas immediately south of the Sahara. In *Globus* for April 28, 1910,¹² there is a photograph taken in Togoland which shows Negroes wearing *torsos*, *panos da costa*, and *saías* similar to those seen today in Bahia, except that the heavily starched petticoat usually worn with the latter is lacking.¹³ (177)

The typical wearer of this costume, or *vestimenta bahiana*, as it is called, is a tall, graceful black woman of remarkable physique, self-confident bearing, and intelligent, cheerful countenance. She is known as a *Bahiana*, the first of whom to emigrate from Bahia to Rio, during the disorders attendant on the struggle for independence, impressed the French visitor Debret as notably different from the black women of Rio, not only in dress, but also in general bearing.¹⁴ "The *Bahiana* came to symbolize, by extension, a gracious (*graciosa*) and spirited creole woman."¹⁵ 291
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(167) •

The *Bahianas* were worth seeing at our festivals, with their splendid costumes; their arms half-covered with gold or silver bracelets; their diamond earrings; their gold necklaces from which hung . . . crosses, *figas*, and medallions of the order of *Carmo*, all of gold. . . . They completely dominated our religious festivals. . . . They (301)

¹² XC VII, No. 16, 245.

¹³ The *saia* is commonly worn in Bahia, on days other than those of festival, without starching the underskirt.

¹⁴ J. B. Debret, *Voyage pittoresque et historique au Brésil, 1816-1831* (3 vols.; Paris, 1833), II, 105.

¹⁵ Calmon, *op. cit.*, p. 188.

[SALVADOR]

/9/ The Ethnic Types of Bahia

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Bahia owes its reputation, not only to its privileged location on the shores of a magnificent bay and to its churches of an ornate rococo style, but also, to a certain degree, to the excellent relations that exist in the heart of its motley population between people of different color. Stephan Zweig drew a very vivid picture of Bahia and its ancient traditions. For him, Brazil began with this city, and not only Brazil, but also South America. "In this city was erected the first pier of the vast bridge thrown across the Atlantic; in it has originated, through the combination of European, African, and American material, the new mixture that is fermenting so actively at the present time (1)."

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1. Stephan Zweig, Brazil, Pais do Futuro /Brazil, Land of the Future/, trans. by Gallotti, Rio de Janeiro, 1941, p. 275.

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From its founding under the official name of Cidade do Salvador, Bahia began to be known for its wealth, which it owed to the sugar produced by its fazendas (2)

2. Plantations.

and its engenhos (3).

3. Sugar mills.

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It was also renowned for the magnificence of the worship in its numerous churches, for the religious processions that passed through its narrow, climbing streets, and for the traditions, so typically Portuguese, of its inhabitants. Center of importation of African slaves, Bahia was also famous for the large proportion of Blacks in its population, to the point that foreign travelers of the colonial period speak of this city as a "new Guinea" (4).

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4. M. Prezier, Relation du voyage de la mer du Sud aux côtes du Chili et du Pérou fait pendant les années 1712, 1713 and 1714 /Account of the

(SALVADOR)

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Given the isolation in which Brazil remained at least until 1808, the moment when for the first time its ports were opened to international commerce, given too the fact that Bahia was never a center of massive European immigration, like certain southern states, the foreigner is received by the people of Bahia with a mixture of curiosity and distrust. At the same time, the emigrant is easily absorbed here by the milieu and likewise adapts himself to the customs and norms of local life. The Portuguese emigrants, for example, are put in a special category: one has the habit of saying that not one of them is ever, properly speaking Brazilian, but that he is never, properly speaking, a foreigner either. In spite of the two world wars, one nowhere notes manifestations of antipathy with regard to German, Austrian, or Italian emigrants. The nationals of these nations have, in general, an excellent reputation because they are considered good workers, because they marry Brazilians and remain in the country when their businesses prosper. The vast majority of the population and even the persons who are hostile to the "Russian" merchants never have anti-Semitic sentiments. When, however, a Jewish group publicly protested against the presentation of a European musician accused of having had ties with Hitlerism in the past, the association that organizes concerts of famous musicians rejected "this attempt at outside interference dictated by /18/ racial prejudice," declaring that its activities ought to remain "above all religious, philosophical, political, racial, or class prejudice." And yet numerous Israelites are members of this association.

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The "Arabs," although living quite isolated in accordance with their customs, marry Brazilians, and no hostility is ever manifested with regard to them; at the time when some of them were carrying on the trade of itinerant vendors of fabrics and hardware, they were ridiculed somewhat, it is true, but that stopped with the disappearance of the last peddlers.

[SALVADOR]

*563 /21 cont./

565 the Bahians congregate together or avoid one another much more
829 in terms of their social rank than of their color or their race.

[656] Crossbreeding is not forbidden by any law and comes up against
[626] the disapprobation of opinion only to the extent that it affects the
structure of classes firmly established in the country: upper
strata made up almost exclusively of Whites, that is to say, per-
sons of white phenotype or at least "socially white," lower strata
made up chiefly of colored people; a classification which makes
classes and racial types approximately coincide, without, how-
ever, making them identical.

175 From the early days of Portuguese colonization there has been
*563 a large number of colored persons in Bahia. In the beginning the
[595] colonists mixed largely with the tupi /Tupi/ Indian women of
the region, living with them in a state of concubinage and often
[567] polygamy. Slavery having been abolished in the first half of the
[641] seventeenth century for the aborigines, and civil and political
rights having been granted them a short time afterward, cross-
[829] breeding continued through marriage. Thus, today a large num-
ber of morenos explain their dark color by boasting about some
ancestor pegado a dente de cachorro, that is to say, captured
like an animal that one hunts in the virgin forest in the wild state.

[161] But the number of natives decreased rapidly and had little influ-
• [167] ence on the formation of the Bahian type. The opposite /22/
[567] occurred with the Africans brought by the thousands and thousands
to work on the sugar-cane plantations. The crossbreeding of
Portuguese and Brazilians with Africans and Blacks born in Brazil
was made possible and even favored by different factors, among
them the scarcity of white women in the initial period, the slave
system, the laxness of social control with regard to male sexual
behavior, the physical and psychological charms of black women,
in particular the minas Blacks, natives of the Costa da Mina in
[829] the western Sudan. It was commonly said at that time that, in
order to see beautiful Negresses, it was necessary to go to Bahia (1):

1. F. Biard, Deux années au Brésil /Two years
in Brazil/, Paris, 1862.

[SALVADOR] 1

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*563 excessively humble and submissive, others are pretentious,
565 vicious, excessive in their manners, desirous of putting them-
571 selves forward. "Two Blacks of liberal profession repeat almost
576 the same thing: "Color does not have a direct influence, but it
entails certain consequences. Colored people, because of their
origin, are humble, have customs that are peculiar to them, and
are not prepared for the life of society. Their manners attract
attention and displease well-bred people. Because of this, the
persons belonging to this class and who detach themselves from
it suffer from prejudices that hold sway over them. When one
sees a Black elevate himself and when one has to deal with him,
one always asks oneself whether he will have bad manners. It
is only when one begins to know him that this impression is dispelled."
*563 No less important is adherence to the moral standards of the
565 higher classes in order to be accepted there. According to a
highly esteemed and skilled mulatto of liberal profession, "the
one who merits respect is respected, whatever his color may be" (1).

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1. Among the Yoruba, who made up a considerable part of the African slaves imported to Bahia, one often hears it said in the course of discussions on the subject of the social situation and classification that "one respects the one who respects himself," cf. W. R. Bascom, "Social Status, Wealth, and Individual Differences among the Yoruba," Am. Anthropologist, Vol. 53, No. 4, Part 1, Oct.-Dec., 1951, p. 504.

An amiable character also facilitates ascent and living with the Whites. As much among the latter as among colored persons, it is said of a dark mulatto educator that he is highly esteemed because of his good character, his gentle and subdued manners; likewise, the success of a Black of liberal profession /37/ is attributed to his communicative temperament, his joviality, and his even temper. But inasmuch as the problem of race relations,